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No. 71.—NEW SERIES.]

NOVEMBER, 1897.

[PRICE ONE PENNY.]

### “GOD SPEED YOU!”

BY THE REV. ALFRED ROWLAND, LL.B., B.A.

DEAR brothers and sisters in Christ, comrades in the army of our Lord: It is in one sense a very easy and congenial task to address you. The hearts of all of us are going forth towards you in sympathy and affection; and it is said that “out of the abundance of the heart the mouth speaketh.” Yet you will believe me when I say that I feel my task to be one of peculiar difficulty and delicacy. When we say “farewell” to those we love we prefer to be alone with them, and a glance of the eye, a grip of the hand, are more eloquent than any of our words can be; but here we are not alone; we are surrounded by a great multitude, and neither you nor I can help being conscious of it. And although all who are present are well-wishers, there is some danger lest publicity of speech may lessen its tenderness. Besides, it seems to me incongruous that we who stay at home should address you who are going abroad, for you are our leaders, our pioneers, our heroes, of whom we are proud, and for whom we thank God. I confess that I, for one, can sympathise with a far greater man than any of us, when he said to One greater than all, “I have need to be baptized of Thee, and comest Thou to me?”

Still, we cannot let you go without a few brotherly

words. We want at least to assure you of our sympathy, confidence, and prayers; and I trust that however slight the value of my remarks in themselves may be, their value will be enhanced by the fact that the feeling of this great assembly lies behind them.

The perils and difficulties which loom before you are probably better known to you than to us; but, so far as we do know them, we sufficiently appreciate their gravity as to say, “God forbid that we should cease to *pray* for you.” Your dangers are subtle and spiritual rather than physical.

Some of you are about to plunge into the study of a new and difficult language. The necessary drudgery of your task will threaten to damp the fiery zeal with which you are setting forth; you who to-night are able to say as honestly as Jeremiah: “The word of the Lord is within me as a burning fire shut up in my bones; I am weary with forbearing, and cannot stay.”

Others of you will be chiefly occupied in the routine of a missionary’s ordinary life, in which there is not much adventure and excitement. You will be teaching troublesome children, or caring for patients in the hospital, or giving the very rudiments of theology to native evangelists, or settling paltry disputes among your converts, or worrying yourselves over trivialities of church organisation, of which our noble deacons largely relieve us who work at home. Amidst all this, you will be equally tempted with

your younger brethren to loss of enthusiasm, to spiritual lassitude, in which only God's grace can help you and deliver you. But where that temptation (or any temptation) abounds, there may His grace much more abound.

I need not remind you, for you are painfully conscious of the fact, that you will not have abroad the helps which are so lavishly given to us at home. The stirring appeals we hear in our sanctuaries on Sunday, which often rouse us to new and nobler resolves, will for the most part be silent there. The familiar brotherly talk over difficulties, discouragements, and temptations with like-minded friends, which are constantly a help to us, you will have to do without. And the dear old hymns, which, like the sapphire on the cliffs, are untouched by the sea of change, because they spring into life above the high-water mark of ordinary devotion, you may not join in for years. You will be living among a people of strange tongue and of a hostile faith, whose heritage, habits, and environment differ *toto cælo* from your own. May God keep you and bless you! For you must live in morality and devotion on a far higher level than those who will be around you. Yet you will not see, as we do, examples of nobler men than yourselves to raise your ideal of Christian life: so you must always be found looking solely and steadfastly unto Jesus. If the standard of holy living set forth in Him is to be seen at all at your mission station, it can only be seen in you! However others live, whether they be wallowing in the morass of filthy corruption, or sinking in the sea of utter godlessness, you at least must stand firm, as Christ did even on the fluent, yielding waves; for only as you are strong in character and conviction can you stretch forth a brotherly hand of help to those who are perishing, who see behind you, in you, above you, the Christ of God to whom their souls are crying, "Lord, save, or I perish!" But, brethren, He is able to keep you from falling and to present you faultless before His Father's face with exceeding joy, and to bring many sons unto glory with you.

It is possible that some of you will come in contact with Europeans—traders, officials, soldiers, whose profligate lives will make you tingle with shame, and will prove the greatest and saddest hindrance to your work for Christ. These may be men who have cast off the restraints even of civilised society, who deliberately make provision for the flesh to fulfil the lusts thereof, and who openly laugh to scorn the Christian ideal of purity which here they outwardly respected. Against their influence and example you may have to stand alone. You will have arrayed against you, in short, the prevailing sentiments and habits of the very men who ought to help you. You will know hours of such spiritual loneliness that you will feel like Elijan when he said: "I, even I only, am left, and they seek my life to take it away." Dear brethren, remember that you are *not* alone. An unseen host of us here are with you in spirit; for the Nonconformist conscience is not dead yet. A great multitude, whom no man can number, white-robed and crowned, redeemed and

victorious over sin, ever surround you. Christ Jesus, who was crucified by the world, but is risen by the power of God, is with you always even unto the end. They who are with you are more than all who can be against you. Light is more than darkness. Truth is mightier than error. God in Christ is stronger than the devil in man! here, there, everywhere—for ever.

I wish we could help you more; but we will do what we can. Now, and here, I venture in the name of this great Christian assembly to pledge ourselves to do all that lies in our power, by gift and by prayer, to sustain you. We will stand up for you and your work, against the carping criticism of supercilious dilettanti, and garrulous loungers at home. We will try not to hinder you by our own hasty criticisms; but will do what we can to give you a free hand, and to keep you in good heart. In short, while you fight in the breach out there, we will hand you the weapons.

"And if it be your lot to fall,  
Unnoticed and unknown of all,  
Named only in the great roll-call,  
So let it be"—

for God will not be unfaithful to forget your work of faith and labour of love.

Have confidence, brethren, in your Lord's nearness, and in His generous approval. He is no grudging Master. He looks into your work not to find fault, as men too often do, but in order to find the smallest reason for giving cheer and praise. It will be his greatest joy to say to those even who feel that they have failed: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

And now, beloved brethren, it only remains that in the name of this great assembly, and of others represented in it, I should say to you *Good-bye*—the old English phrase for "God be with ye." And if in your happy consciousness He is with you, come success or failure, come life or death, all is well.

Then let me say—*farewell*. I know that in the sense of the self-indulgent epicure you will not fare well, for you go forth willingly for Christ's dear sake to comparative poverty, to certain hardship, and the sacrifice of those you love; but still in the highest sense you will "fare well," for you have meat to eat that the world knows not of.

And may I not finally adopt to-night yet another word of parting for which we have no English equivalent—*au revoir*. The night is far spent, the day is at hand; these partings and tears will soon be over, and we shall meet again in nobler fellowship, with brighter hopes, with broader and more splendid possibilities, and we

"Shall find the toppling crags of duty scaled  
Are close upon the shining table-lands  
To which our God Himself is moon and sun."

"And there shall be no night there; and they need no candle, neither light of sun, for the Lord God giveth them light, and they shall reign for ever and ever."

## SECRETARIAL NOTES.

## FROM THE ACTING FOREIGN SECRETARY.

THE financial crisis in China, due to the rapid fall in the value of silver currency on the one hand, and on the other to the increased value of the copper cash—the only currency recognised by the great mass of the Chinese themselves—is placing our missionaries in extreme difficulty. For many years past payments to missionaries in China and India have been reckoned in silver—in dollars for South China, in taels for Central and North China, and in rupees for India—not in sterling. Consequently, through the depreciation of silver, the Board has been saving at the expense of the missionaries, although, by an arrangement by which home payments could be made at par, the apparent injustice was largely remedied; moreover, the purchasing power of the silver currency kept up, even though its exchange value had declined. Consequently there was no substantial grievance. Latterly, however, the depreciation of silver in China has been so rapid that the allowances are no longer adequate to meet even the most moderate expenditure, and the missionaries find themselves in very straitened circumstances. Fully recognising this, the Board has appointed a Special Committee to investigate the matter and lay before it some scheme of equitable readjustment of salaries calculated to meet the urgency of the situation. Happily for the missionary in India, the recent recovery in the value of the rupee has brought relief to him, with a corresponding increase of expenditure on the part of the Society; but, until that rise took place, the advantage was on the other side. I think it well publicly to make known through these notes the fact that this readjustment of salaries is taking place, because we in the Mission House are well aware that the friends of our China missionaries all over the country are concerned respecting the straits in which these missionaries have been placed.

THE demoralising policy adopted by the Cape Government in its treatment of the Bechuana prisoners seems, in spite of all protest, to be persisted in. Mr. John Moffat, a man singularly free from extreme opinions or faddism, is doing noble work on behalf of these Bechuanas; but both he, and everyone else who has manifested interest in their behalf, is having every obstacle put in their way by the officials of the Government. The fact of the matter seems to be that the Government knows perfectly well it is doing an illegal and indefensible thing, and is afraid to be brought face to face with the real character of its policy. Test cases are to be tried in the courts by Mr. Moffat, but obstacles and delays as regards even these are being experienced. In the meantime advertisements still appear in the *Cape Times* telling that influential paper's readers that the next batch of Bechuanas is expected to arrive on such and such a date, and that it comprises "forty-six married men with forty-seven wives, eight widows, four boys, eighteen girls, sixty male and forty-seven female children of ten years and under!" Preference, we are told, will be given to applicants who have not as yet obtained labourers. "Could anything in these days," writes a correspondent, "be more disgraceful than this? The Cape Government deliberately advertising *widows* as Bechuana labourers, and this in the nineteenth century!" As announced in another column, the Board has addressed a memorial to the Cape Government on the question, and

we trust that Sir Gordon Sprigg, even yet, will see his way to extricate the Government from the false and degrading position into which, during his absence, it allowed itself to be betrayed.

SOUTH AFRICAN troubles, in other respects, continue. There is much distress, scarcity of food and disease, the consequence of the semi-starvation that has so long prevailed. Without cattle and without crops, the natives are in a most deplorable condition. The look-out, says one of our senior missionaries, is very desolate. "All the cattle gone, no food of any kind used, the able men gone to work, and the poor, the maimed, the halt, and the blind left to hunger on the homesteads." On Sunday, September 19th, during a terrible tropical thunderstorm, the old church at Kanye, which, since the erection of the new building, has been used as a schoolhouse, was struck by lightning, and everything in it of a combustible nature completely destroyed. It was the first rain storm of the season, and found everything as dry as it could be made by months of sunshine; consequently, the fire spread rapidly, and everything in the building—desks, books, maps—in fact, the entire stock-in-trade, as far as school plant is concerned, was quickly destroyed. £200 is the estimate of the damage done.

THE special deputation to Madagascar is now in that island, and, according to our computation, must have reached Antananarivo, the capital, by the middle of October. Mr. Thompson, travelling from Australia, *via* Colombo, and Mr. Evan Spicer crossing from Natal, met in Mauritius on September the 29th, and left the same day by the French mail for Tamatave. The Directors have such abundant evidence of the deep and widespread interest in the mission upon which this deputation has gone, that little need be said to foster that interest. The one thing we have to ask from our readers is, that they will constantly remember our friends both in private and in public prayer.

GEORGE COUSINS.

## FROM THE HOME SECRETARY.

WRITING in Birmingham, I can but chronicle the universal gratification which is expressed on every hand at the grand and inspiring Valedictory Meeting. I was personally reminded of many enthusiastic meetings of various kinds held in that historic hall, but there rose chiefly before me a splendid gathering when the town (it was not a city then) did honour to Dr. Moffat, and I recalled another time when Mr. Ellis literally shook the platform with the fetters in which the Malagasy Christians of long ago had been bound. It was strange that in the minds of so many present Madagascar was again associated with trials, bonds, imprisonments, and deaths. Our Birmingham friends are to be congratulated upon the completeness and success of the arrangements. I trust they will have their reward in the growing enthusiasm and enlarged vigour of their auxiliary.

THE admirable speech made by Mr. Miller, of the Student Volunteer Missionary Union, will stimulate our zeal, and I trust enable those concerned effectually to carry out the following resolution of the Congregational Union:—"That this Assembly desires to record its deep interest in the Student Volunteer Missionary Union, and to express the practical hope that Congregationalists may have their full share in this great and significant purpose of young men and women to win the world for Christ." Was not Dr. Horton right in saying, as he moved this resolution, that the stopping of the Forward Movement was a disaster?

THE year is slipping away, and I must sorrowfully confess that, so far, there is no indication of the increased income for which the Directors have appealed. No one who was at Birmingham surely will be prepared for retreat or retrenchment. I cannot bear to mention these alternatives.

IF the churches in London and the country would respond to the Directors' request for a week of thanksgiving, prayer, and self-denial, as they did in 1892, we should receive nearly £10,000 from this source. Last year we received only £2,400. Can we not get back to the first figure? If we can and do, we can maintain our present position.

THE two following letters suggest the text, "Go and do thou likewise":

"DEAR SIR,—Last night I heard you preach, and felt I should like to send you a gift to be used for Jesus in China. I enclose 2s. 6d. It was to have been spent for something which would have been a great pleasure to me, but I think God asked me for it. I wish it were more, but though it is so tiny I wish I could tell you how glad I feel to give it. If girls who have not much to give could only know the real joy of giving to God, you would soon have plenty of gifts for China."—*From a Letter to a Chinese Missionary.*

The man who drove us out one night to a village meeting came into it, and when the local secretary offered him 2s. 6d. as his personal fee for driving, he said, "No, sir, please put it to the collection, and I'll give you another shilling for it when I see you again." "And," adds the missionary, "that man hadn't heard the appeal to give, for he'd gone out to put the horse in before I got to that part."

ARTHUR N. JOHNSON.

## FAREWELL HYMN TO THE OUTGOING MISSIONARIES.

ROUSE ye! Soldiers of the Master,  
Gird your heav'nly armour on,  
Go ye forth and teach all nations  
Whom Heaven's sunshine beams upon.  
Tell them of their Father's mercy,  
Of their Elder Brother's love,  
Of that life which has no ending  
In their Father's home above.

Spread the tidings of salvation  
Over land and ocean wide,  
Make it known among the heathen  
That the Lord was crucified;  
That He rose again in triumph,  
Having conquered death and sin,  
That the gates of Heav'n are open,  
And that all may enter in.

Jesus, Saviour, go Thou with them,  
In the darkness be their Light,  
By Thy Spirit cheer, sustain them,  
Ever guide their footsteps right.  
Farewell, brethren! Christ be with you,  
Ever in His love abide;  
On that day which knows no other,  
We shall meet at Jesu's side.

G. SYDNEY PHILLIPS.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, September 28th, 1897.*—Rev. THOMAS GREAR in the Chair. Number of Directors present 74.

A CORDIAL welcome was accorded to Mr. W. Crosfield, J.P., on his return from his Deputation visit with the Foreign Secretary to the Missions of the Society in New Guinea and Polynesia. The Rev. G. Cousins said the visit of their friends had been a great stimulus and encouragement to the missionaries with whom they had been brought in contact. The Acting Foreign Secretary then proceeded to introduce the Revs. J. Richardson and P. G. Peake, returned from Madagascar, and Mr. and Mrs. A. D. Purves, from Central Africa. Referring specially to the case of Mr. Richardson, he said he returned to Madagascar after the French were established in the island, determined, if possible, to work under the new *régime* which the French were introducing, and loyally to accept their rule. In actual experience, however, he had suffered very severely through that new rule. His work had really been taken out of his hands. He went out to Madagascar twenty-seven years ago, and for twenty-five years he had been in charge of the Institution which had left its mark most distinctly upon the life of the Hova people, and even of distant tribes—the Normal Training School, in which he had had a succession of young Malagasy whom he had been training as schoolmasters, and who had been scattered all over the island. The Directors sympathised very deeply with Mr. Richardson in the great disappointment he had had to endure. Mr. and Mrs. Peake had come home on furlough, and their work was still being carried on. Mr. and Mrs. Purves had both rendered excellent service.

After a few words of welcome from the chairman, Mr. Crosfield, who was received with much enthusiasm, addressed the Board. He said he realised that there had been a closeness of touch at the throne of grace which had brought him back in safety, and which, he trusted, would be continued by all who took an interest in Mr. Thompson and Mr. Evan Spicer in their wandering, that they might return in as great a measure of health as he (Mr. Crosfield) then enjoyed. The report of the Deputation would, when completed, be a very valuable one, but it was undesirable to discuss it until the return of Mr. Thompson. Their passage through Australia was extremely interesting and exceedingly busy. Sight-seeing was not one of the things in which they indulged. When they arrived at Hobart on a Wednesday, they were told that arrangements had been made for a Committee meeting in the afternoon, a public meeting in the evening, that they would go on next morning to Launceston, and hold an evening meeting, which would enable them to reach Melbourne in time for Mr. Thompson to preach twice on the Sunday. That was a sample of their engagements. They attended forty-one meetings in twenty-four days, and between them took credit for 200 speeches, though some of them were brief answers to questions. He believed they were enabled to evoke a greater interest in Missions. In Sydney they found the Missionary Committee, particularly the Ladies' Committee, extremely active and hearty in the interest which they took in the Society. Mr. Crosfield briefly described the visit to New Guinea and the Loyalty Islands, having, from want of time, to leave the rest of the journey undescribed. He mentioned that



their report would be illustrated by a valuable set of maps prepared by Captain Hore, which would show each district by itself, and the stations of the native teachers, thus giving an amount of information which had never been in the hands of the Directors before, not only with regard to New Guinea, but also concerning the other islands. Two extra detours were crowded in—to Erromanga, the scene of the murder of John Williams, and to Fiji, where they had an interesting insight into the work of their Wesleyan friends.

Mr. Richardson told a sad and humiliating story of the troubles in Madagascar.—Mr. Peake questioned the wisdom of non-resistance.—Mr. Purves testified to the confidence which the natives of Central Africa have in the missionaries, stating that round the Mission station at Fwambo was the largest native village he had seen in Central Africa.

The Directors, by word and resolution, expressed their deep sympathy with, and confidence in, their Madagascar missionaries.—Mr. Cousins announced that news had come to hand the day before of the death, during exile in Bourbon, of the most eloquent of the Malagasy preachers, and of a faithful native Christian officer.

The following resolution was adopted:—"That the Board respectfully calls the attention of the Government of Cape Colony to the subjoined resolution of the Bechuanaland District Committee, and desires to place on record its conviction that if the policy indicated is carried out, it can only incur the severe condemnation of all who desire to be free from the taint of complicity with slavery in any form. The resolution of the District Committee, which is a protest against the scheme of the Government for the expatriation of rebels whose property has been confiscated in the Landberg, is in the following terms:—"That the Cape Government be urged to reconsider the notice as published in the *Cape Times*. While fully admitting the right of the Government to punish all evil-doers, we protest against any adoption or acknowledgment by the State of what, according to that advertisement, practically amounts to temporary slavery."

An offer of service was accepted from Mr. R. M. Gibson, M.B., C.M., and he was appointed to succeed Dr. Thomson as superintendent of the Alice Memorial and Nethersole Hospitals at Hong Kong. The Board subsequently took leave of Dr. Gibson.

Mrs. Phillips was elected a Director from N.E. district of London, *vice* Mrs. Ashton removed, and the Rev. J. H. Harley, M.A., of St. Neots, was appointed to succeed the late Mr. E. W. Crouch, of Luton, as a Director.

The Rev. J. W. Sibree (son of the Rev. J. Sibree, of Madagascar) was appointed to the Tuasivi district of Savaii, Samoa, in the room of the Rev. Dr. S. H. Davies, retired.

It was decided to ask the churches in London to observe a week of special thanksgiving, prayer, and self-denial from November 28th, 1897, and the churches in the country from February 20th, 1898. It was also agreed to arrange for six evenings at the Mission House during the ensuing winter, on the lines of the gatherings for Sunday-school teachers held last winter.

*Board Meeting, October 5th, 1897.*—Rev. THOMAS GREAR in the chair. Number of Directors present, 64.

The Acting Foreign Secretary introduced the following mis-

sionaries returning to their stations: Rev. J. Macgowan, returning to Amoy, after nearly forty years of service; Rev. D. Hutton (Mirzapur), Rev. J. R. and Mrs. Bacon (Goody), Rev. T. W. Bach (Trevandrum), Mrs. Baylis Thomson (Neyoor), Miss A. O. Miller (Amoy), Miss Helen Davies (Hong Kong), Miss L. J. Robinson (Calcutta), Miss A. Waitt (Mirzapur), Mrs. R. J. Ashton (Kachhwa), Mrs. M. Phillips (Madras); Miss German, returned from Coimbatore; also the following new workers: Rev. W. N. Bitton, appointed to Shanghai, Rev. N. C. Daniell (Cuddapah), Rev. S. Nicholson (Goody), Mr. E. F. Wills, M.B., C.M. (King Shan), Mr. W. H. Geller (King Shan), Miss A. Budd (Jammulamadugu), Miss A. R. Lloyd (Calcutta), Miss Mabel L. Neal (Canton), Miss M. Pepper (Calcutta), Miss Cane (to marry Rev. A. J. Hutchinson, Amoy), and Miss Thorn (to marry Rev. O. H. Stursberg, Berhampur). The Directors also took leave of Mr. S. Massey, ex-chairman of the Board, who is about to pay a visit to the Society's stations in India.—The Chairman said that, although Mr. Massey was not going out with any definite commission from the Board, he was going forth as an influential, honoured, and trusted friend of the Society, and must exercise the authority which came from deep interest in the work and intense devotion to it. They had the advantage of having on the Board friends who had made themselves acquainted with different parts of the mission field. In this way Mr. Massey had helped the Board by his knowledge of the work in China, and he (the Chairman) hoped he might be able to give great stimulus to the brethren in India.—Mr. Macgowan, in responding, said he had been very much struck by the difference between Mr. Grear's good-bye and the words uttered by the Chairman thirty-eight years ago, who said to him, "The best thing I can hope is that I shall never see your face again." Mr. Macgowan bore testimony to the deepened enthusiasm of the churches in mission work as compared with eight years ago.—On the other hand, Mr. Hutton deplored that there were churches in which the missionary spirit has almost died out. He attributed diminution of the missionary spirit partly to the printing of books which were alleged to be translations of Eastern books, but which conveyed no fair idea of the state of religious feeling in countries like India and China. They contained the best parts, and not the rubbish, and people reading them in this country read into them Christian ideas.—Mr. Bacon stated that there were 100,000 men, women, and children in the Cuddapah district who might be instructed if they had the missionaries to teach them. At the close of the famine a mass movement from the middle classes towards Christianity might be expected. If they were to send twenty missionaries at once to Cuddapah and Anantapur districts they would in a short time have a native church which would do much to evangelise South India.—Mr. Bach said a great spiritual work had been done in Travancore that was worth all the money and labour that had been devoted to it.—Mrs. Baylis Thomson reminded the Board that she first left for India forty years ago. Missionary enthusiasm had greatly increased, especially among young people.—Mr. Massey also briefly addressed the Board.—Mr. Albert Spicer specially commended the friends to God in prayer.

It was unanimously agreed that at each meeting the Board should devote a few minutes to special prayer for the success of the Deputation (Rev. R. Wardlaw Thompson and Mr. Evan Spicer) in their arduous work in Madagascar. After a few moments of silent prayer, Mr. Massey sought the special blessing of God upon them.

The resignation of Mr. Gerard Agnew, as honorary missionary at Almora, was recorded.

Permission was given to the Rev. A. Foster, B.A., of Hankow, to appeal amongst his friends during his stay in England for a sum of £300, for the erection of a new chapel at Hankow.

### OUR SAMOAN MISSIONARIES.

**D**URING the annual gathering of the resident missionaries of the Samoan Islands for the transaction of the business of the Mission, the picture which is here given was taken by Mr. Davis, a local photographer, whose

interesting link with another group of which Rarotonga is the centre, for it was here that her father, Dr. Wyatt Gili, whose death was announced a few months ago, spent many years of his active missionary life carrying on the work which was begun by John Williams, the thrilling incidents of which have given a romantic interest to all readers



REVS. COOPER, GOWARD, MARRIOT, CAPT. HORE, REVS. NEWELL, BEVERIDGE, WOOKEY, MORLEY.  
MRS. WOOKEY, MRS. BEVERIDGE, MRS. GOWARD, W. CROSFIELD, R. W. THOMPSON, MRS. COOPER, MISS SCHULTZE, MISS FORTIL.  
THE COOPER CHILDREN.

work will enable many friends at home to recognise the faces of earnest workers in that distant field of Christian labour. The only absentee is Mrs. Newell, whose duties detained her at Malua, of which pictures were given in the October CHRONICLE. Her presence would have supplied an

of the earlier chapters of the history of South Sea missions.

We have also the likenesses of Mr. and Mrs. Cooper and their children. The earlier years of their long service were spent in Huahine, until the acquisition of that island by

the French in 1890 rendered it necessary for our Society to surrender the oversight of the native churches to the agents of the Paris Missionary Society, who, we trust, will be able to carry on the work in the spirit of the Master without arousing the feeling of antagonism in the breasts of the civil authorities, which the presence of English Protestants seems to evoke wherever they meet French colonial government. Mrs. Cooper is the great-granddaughter of William Henry, who is one of the first of the long list of missionaries of the London Missionary Society, having left England in 1796 to undertake work in Tahiti. By her presence in this company, and her earnest work for Christ, Mrs. Cooper establishes the principle of heredity in the mission-field, and carries us back to the cradle days of our Society.

Our thoughts are directed to another field by Mr. and Mrs. Wookey, whose marriage a few months ago unites two families which for many years have been identified with the work in Africa; and again, as in the former case, Mrs. Wookey (*née* Brown) is a great-granddaughter of one of our first missionaries, James Read, who entered the service of the Society in 1798.

Yet another association is suggested by the likeness of Mr. Beveridge, whose parents laboured in Madagascar.

The picture thus brings before us the extended operations of the L.M.S. throughout the world, where successive generations have rejoiced to proclaim the Gospel of our Lord Jesus Christ. W. CROSFIELD.

### WEEKLY PRAYER MEETING.

THE weekly prayer-meeting is held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

All friends of the Society are earnestly asked to attend when possible.

The following will preside during November:—

- November 4th.—Rev. J. P. Gledstone, Streatham Hill.
- „ 11th.—All-Day Women's Prayer Meeting, Rev. R. F. Horton, D.D., at 3 p.m.
- „ 18th.—Rev. H. Storer Toms, Enfield.
- „ 25th.—Miss Sapsworth, Upper Clapton.

### ALL-DAY WOMEN'S PRAYER MEETING.

THE All-Day Women's Prayer Meeting will be held on Thursday, November 11th, from 10.30 till 3 p.m.

The following friends will preside during the half-hour:—

- Mrs. Stephenson, of Gooty.
- Mrs. W. J. Laurence, Bangalore.
- Miss Macey, Tentsin.
- Miss Brockway.
- Miss Joliffe (accepted candidate).
- Mrs. H. K. Lewis, Croydou.
- Miss S. G. Stock, Haverstock Hill (C.M.S.).

## THE FAMINE RELIEF FUND.

BY THE REV. H. F. W. LESTER, OF BELLARY.

WE have just received from the Treasurer another remittance from the Famine Relief Fund, to help us to deal with the vast amount of suffering which the famine here has produced among our people. I have, therefore, again realised the debt of gratitude we owe to the many generous subscribers to that fund, and I cannot resist the impulse to send you an assurance that we are sincerely conscious of our obligation and are grateful. What we should have done without English aid I do not know. I suppose our people would have been dependent upon the relief works which Government has with promptness and much administrative ability established all over our district; and although there are many among our people to whom this would have been no great hardship, there are others among us to whom such a fate would have been tantamount to the offer of out-door relief to most of their fellow-Christians at home. You have saved them, therefore, from such distress as most people would shrink from in England, and, in shrinking, so far from incurring censure, become objects of the sympathy of the more fortunate.

To understand the situation here I think you require a little explanation. You must know, then, that ten rupees per month is the average income of our people. The food our people eat is prepared from two grains—rice and cholam. The normal price of the former is ten to twelve seers a rupee; of the latter twenty to thirty. For an average family—say a man, his mother, his wife, and two children—about three seers of grain are required for the two principal and one subordinate meals of the day. Consequently about ninety seers are required every month. Rice, it is true, will be eaten sparingly by most families, not only because it is the more expensive grain of the two, but also because of the prevalent opinion that it produces much less bodily strength than cholam; but I calculate that in normal seasons the cost of grain for food cannot be less than five rupees per month—that is, half the income of the family I have in my mind. But very few people now who are emancipated from caste prejudices abstain from flesh-eating. India, as a whole, is conspicuous, it is true, for its abhorrence of that kind of food, but the tendency of the day, in my part of the country at least, shows that dislike to be abating, and a habit of attributing all sorts of mysterious advantages to meat-eating to be gaining ground. As many of our people, therefore, as eat meat—and there are few who do not—will have their expenses by so much increased. Then another item of expenditure has to be taken into account. Grain food is never eaten without some kind of condiment. Indeed, health imperatively requires an addition to the meals in the shape of vegetables, or something else the effect of which upon the system is equivalent to vegetables. Taking everything into con-

sideration, therefore, I cannot resist the impression, which I have had confirmed again and again, that in ordinary times no family can spend less than three-fifths of its income on its food.

But these are not ordinary times. Famine is abroad. The price of rice is now only six seers the rupee, of cholam only eight seers the rupee—nearly three times as dear as it used to be two years ago. The family now that is unwilling to make a reduction in the amount of food it consumes will have not only to expend the whole of its income upon its meals; it will have to borrow money to make up the sum required for them.

You will agree with me, I think, that a country in which so many have become too poor to obtain their proper supply of food, must contain a tremendous amount of suffering. For the expenses of a family are never confined to those connected with its bare sustenance. You will understand, I am sure, the anxiety that is felt by every human being upon whom any responsibility for his fellows is laid. It has been no easy task for missionaries, even with your fund to fall back upon, to cope with their responsibilities. Though Government has responded nobly to the call upon its resources, and in this district alone has established relief works in all directions, which provide a living for nearly 200,000 people, there are many reasons why we should have been sorry, and even ashamed, to have had no other advice to give our Christian brethren than a direction to attach themselves to any one of these works. For one thing, the pay is small—necessarily small. The wage is a minimum one. The medical men of India have been consulted, and the scheme of wages has been composed under their sanction, it is true, but it is not professed that anything more can be done by Government than preserve the people in sufficient health to enable them, when the famine passes away, to resume their old occupations with the least possible diminution of physical strength. And now there are indications that Government intends more strictly than ever to guard their works against becoming anything better than the last resort of those bent on escaping starvation. I hope I shall not be misunderstood. I cannot speak too highly of the humanity with which Government has pursued its famine policy. It has, from the very beginning, fought stoutly on behalf of its poor in their struggle with the times. If I were to enter into detail and bring to your consideration the numberless ways in which age and infirmity, youth and helplessness, sex and weakness, have been taken into account and legislated for, I am sure I could make you share with me in my admiration of an administration which, where it has been loyally served, has earned for itself a glory to which, from all accounts, until our race with all its faults set foot upon its soil, this land was an utter stranger. If it is now, in its later treatment of the famine-stricken, leaning towards severity, it has its justifications, the merit of which can only be dis-

cussed in a much longer article than any for which you could find space. But the restrictions it imposes now upon the more generous elements in its famine policy, makes it more than ever difficult for us to send our people to the Government relief works. Hardly any action of ours would be held to be more inconsistent with our Christian profession than that. We are grateful, therefore, that by the aid of our brethren at home we are able for the benefit of our Christian brethren here to inaugurate and carry out a relief policy of our own. It would have been positively harmful if we had contented ourselves with simply distributing money in the shape of alms. We have, therefore, done our best, wherever it has been possible, to appoint every able-bodied person we relieve to some form of work, in order to create a reason for the gift of money to them. We have chosen, wherever it has been possible, tasks the performance of which should permanently benefit the people. For instance, in connection with the Bellary Mission, among other things, a well has been dug, land has been improved now that it is lying fallow, and chapels have been cleaned and renovated. We have sought to carry out the wishes of the subscribers to the fund, and have, therefore, paid our people a higher wage than is given on Government relief works, and by giving attention to individual cases have been able to deliver our people from the hardships which cannot possibly be separated from a machinery that deals with thousands. At the same time we have not neglected the important consideration that for people in a low stage of development there can be nothing more demoralising than indiscriminate relief. We have demanded in return for money some equivalent in the shape of labour, and though I fear, in some instances, our demand has been resented, in most cases our motives have been well understood and our actions approved. We trust, and we have a strong foundation for our trust, that the people here in this country will have learnt to believe in the sincerity of the Christian Church more thoroughly now that it has been attested in such a tangible manner by our friends' generosity at home.

I wish I could say that we were within sight of the close of the famine, but I cannot. Though the rains cannot be said to have failed, they have been curiously partial and local, and the limit of time during which rain must fall, if it is to do any good, is now very close upon us. I shall be very much surprised if we see all the relief works closed at Christmas.

### SPECIAL NOTICE TO OUR MISSIONARY FRIENDS ABROAD.

IN order to make the next year's Magazines still more useful and interesting, our friends in the mission fields are earnestly asked to send in brief, bright accounts of their work from time to time. Any striking fact, or fresh and stimulating incident which may come before their notice, or any stories of true life which might be suitable for "*News from Afar*," would be gladly received by

THE EDITOR.

## THE VALEDICTORY MEETINGS.

A LARGE and enthusiastic gathering assembled in Camberwell Green Congregational Church, on October 5th, to bid farewell to twenty-four missionaries who are about to proceed abroad. The Rev. Thomas Hooper presided, and very interesting addresses of four minutes' duration were given by the Revs. D. Hutton (Mirzapur), J. Macgowan (Amoy), Mrs. Baylis Thomson (Neyoor), Miss Helen Davies (Hong Kong), Mr. A. J. Gould (Kuruman), and from the following new recruits: Rev. S. Nicholson, Miss Pepper, and Dr. Wills. The Acting Foreign Secretary, Rev. G. Cousins, introduced all the missionaries on the platform, saying a few words about each and about their spheres of work. After the Rev. A. D. Jeffery, of Peckham, had offered a most beautiful and helpful valedictory prayer, the Chairman rose to deliver the farewell address to the outgoing friends. He said:

"I feel deeply the privilege of being permitted to address you. The heroes of my boyhood were missionaries; and when many years ago, in the Western College, I shook hands with Robert Moffat, I felt it was the proudest day of my life. There is no one I honour more than a true missionary of Jesus Christ, and now my desire is to speak exactly as I should like to be spoken to if I were one of you.

"Brothers and sisters in Christ Jesus, you are our comrades. You mean to be good soldiers of Jesus Christ—decided, disciplined, devoted; so do we. You are determined to be faithful until death; so are we. You glory in the Cross of Christ; so do we. You are going to China, India, Africa, to preach Jesus Christ—the one Redeemer, Teacher, Example, Friend, and King of men; this is what we are resolved to do here in England as long as we live. We therefore feel with and for you, and with all our heart and soul commend you to 'the grace of God.'

"Some of us have fairly faced the questions which have agitated men's minds for the last twenty-five years. The problems created by scientific research, the investigations into the nature of man, the bearings of the Evolution Theory on such subjects as God, Creation, Sin and Atonement, the questions raised by the study of 'Comparative Religion,' and the wars which have been waged in respect of the Scriptures have been faced and fought. And we tell you distinctly that never was it possible for men to win so sane a belief in God, in the Redeeming Son of God, and in the regenerating and inspiring work of the Holy Spirit, as it is to-day. We are certain that Jesus Christ is the highest revelation of God, in the spheres of religion, government, commerce, science, and art. 'Christ crucified is the wisdom of God and the power of God.' He is the light of the world; our highest wisdom, the one who rightens men, and gives us power to live in triumph over sin, sorrow, temptation, and difficulty; our one hope of blessed immortality. For myself I can go into any assembly in the world, I can declare to every man, woman, and child that God who reveals Himself in Jesus Christ is the God whom we all need, and unto Whose love all are welcome as they are to the sunlight or the air. 'There is one God, one Mediator between God and men, Himself man, Christ Jesus.' The Mediator is the revealer of God, He is the reconciler of men to God, He Himself is the guarantor of all the blessings pledged to us in

His revelation and reconciliation. I say, therefore, preach Christ Preach Him with every nerve and fibre of your spirit, soul, and body; preach Him with every drop of blood in your veins! If any of you should ever be confronted with the spectres of doubt face your doubts; look at them in the light you have received from Christ; live in His light and not in men's twilight. And remember, if you will do me the honour of remembering my poor words, remember there are men and women in England who have passed through the fires of soul trouble, and they now believe in Christ's Gospel as firmly as they believe in their own existence; and let that encourage you.

"Some of you are going to China. We have read about your stations; we know of the great awakening that is in progress in that land; we remember the passionate hunger of the Chinese for books, and hail with joy the fact that China is turning to the missionary for light. We are convinced that we shall hear very soon of a marvellous work in China. You have laboured, you will labour, others will labour to give China the light of Christ, and all will see that He does change the Chinese into noble men and women.

"Some of you are going to India. How can we but take a deep interest in that land? The people are our fellow citizens. We read and know of the varied work you have to do. Nay, we are brought face to face with some of it; for here in this church Brahmins and Parsees have often heard me preach the Gospel. Hindus are living in this neighbourhood whilst being educated for their life in India. They pass through our universities. Just now an Indian prince is one of our champion cricketers, and has written the most complete book on cricket I know. I beg of you read his marvellous chapter on 'Captaincy,' for it reveals a strength of moral vision I had not expected to find in such a one. England is telling mightily for good and evil on India. But India is not to be regenerated by her sons winning the culture of our universities, nor by attaining almost pre-eminence in our national game; India can be regenerated only in and through Christ. You and such as you represent England's best influence. Would that we could multiply each one of you by a thousand. Be Christ's workers in India and you will serve the people as none others can.

"Some of you are going to Africa. We know how the white man is pressing in and disturbing the good work; we are horrified at the brutality and slavery with which the names of some men are identified; we declare this shall not be continued, and you are going to represent the Christians of England. You do not go to dig diamonds, or mine for gold: you go to make savages into men. May you never renounce your work!

"Your greatest difficulty will probably be the lack of helpful society. You will know little of the inspiration which comes from the presence and good cheer of loved friends and comrades, which we can secure when we are heart-sick and weary. You have to be leaders; and sometimes in your loneliness and bitterness of soul you will cry out—'Oh, for a leader!' What shall you do? Let me tell you what has helped me. Make Psalm cxxi. your very own. Work it into the fibre of your thinking. 'Our help comes from the Lord who made heaven and earth.' Grip the two leading ideas. God is our Sentinel and God is our Comrade. 'He neither slumbers nor sleeps;' 'He is your shade on your right hand,' even as the trusty comrade fights by one's

side. And then turn to your 'marching orders' and read, 'Lo I am with you alway.' And then turn to the story of Paul's great affliction and read once more, 'My grace is sufficient for thee.' And then turn to the Revelation and read—'Be thou faithful until death and I will give thee the crown of life.'

"Comrades, God bless you, one and all! We, everyone present, wish we could shake hands with you; and we do shake hands with you in our hearts—*don't we?* Yes. We bid you God speed! We and you shall one day meet again, before our Master; and we pray that each of us may be privileged to lead thousands into the Kingdom of our Lord Christ, and that each may hear Him say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Amen."

### IN BIRMINGHAM.

NOTWITHSTANDING the multiplicity of meetings held under the auspices of the Congregational Union, and especially the many counter-attractious on the evening of October 13th, some thousands of people gathered in the Town Hall, Birmingham, to bid farewell to the outward-bound missionaries. Mr. William Crosfield, J.P., presided, and gave some account of his recent tour with Mr. Wardlaw Thompson in New Guinea and the South Sea Islands. His first word was a note of thankfulness to God for His protecting care and for a safe return home. One of the many things he had found out in visiting the mission stations was, that the old spirit which animated the early missionaries was still beating in the breasts of the present-day ones. He had met over twenty of the staff in the field, and he was struck with the earnestness of purpose displayed by one and all. Every one of them seemed to him to be in his and her right place. Mr. Crosfield paid a warm tribute to the missionaries' wives, who were so bravely and efficiently seconding their husbands' efforts. He had spent a very happy time in the Samoan group, which had churches not only self-supporting, but also contributing to the L.M.S. He had been delighted with the three institutions there. The Normal School for Boys under Mr. Hills would do credit to Birmingham. From there suitable pupils were sent to the Training Institution at Malua, which had done splendid service for fifty years in preparing men for the work of the ministry. That these pastors might have efficient wives a school for girls at Papauta was founded. Here ninety pupils were being trained under lady missionaries.

Mr. W. R. Miller, late travelling secretary of the S.V.M.U., then spoke, taking as his watchword the promise of our Lord, "Greater works than these shall ye do." He said that 1,000 students in universities and colleges were enrolled as volunteers for the mission field, and 350 more had already sailed. Their motto was, "The evangelisation of the world in this generation."

The Rev. G. Cousins introduced the following missionaries:—

*China.*—Miss A. O. Millar (Amoy); Miss Helen Davies (Hong-Kong). New workers: Rev. W. N. Bitton (Shanghai); Dr. Wills (King-Shan); Mr. W. H. Geller (Hiau-Kan); Miss M. L. Neal (Canton). The Rev. John and Mrs. Macgowan were also returning to Amoy, but were unable to be present owing to the illness of the latter.

*India.*—Rev. J. R. and Mrs. Bacon (Gooty); Rev. W. G. and Mrs. Brockway (Calcutta); Rev. F. F. Longman (Benares), unable to be present; Rev. T. W. Bach (Trevandrum); Mrs. Baylis Thomson (Neyoor); Miss L. J. Robinson (Calcutta); Miss A. Waitt (Mirzapur).

*New Workers.*—Rev. N. C. Daniell (Cuddajah); Rev. S. Nicholson (Gooty); Miss A. Budd (Jammulamacugn); Miss A. Lloyd (Calcutta); Miss M. Pepper (Calcutta); Miss E. E. Morrish (hon. helper), Calcutta.

*Africa.*—Mr. A. J. and Mrs. Gould (Kuuman).

Mr. Stephen Massey, of Manchester, was also introduced, as he was about to visit the Society's stations in India.

Mr. Cousins briefly mentioned the different fields the missionaries would be engaged in, and expressed regret that the Society was not able to send recruits at this time to Polynesia and New Guinea. It was inexpressibly sad, too, that the work in Madagascar was in such a state of trouble and difficulty, and he asked much thought and prayer for the special Deputation who were probably arriving at Antananarivo that very day. Short addresses were delivered by the Rev. J. R. Bacon, who had spent twenty-two years in South India, and was returning to his work in full health and strength; by Miss Miller, and Miss L. Robinson, and Mrs. Brockway. The new missionaries in turn were called upon to speak. They seemed one and all filled with joy at the speedy prospect of beginning work among the heathen. Many of them in a few simple words described the way by which they had been led to take this step. The touching story of a dying Chinese woman in one case; a stirring appeal at a missionary meeting; a distinct call heard by others; such were the means used by God to bring about the consecration of their lives to His work abroad. The Rev. S. Grear commended our friends in prayer to God's loving care, and then the Rev. Alfred Rowland gave the valedictory address, which will be found in the first article of this Magazine. The singing of that parting hymn—without which a farewell meeting seems incomplete—"God be with you till we meet again," brought a very interesting and beautiful meeting to a close.

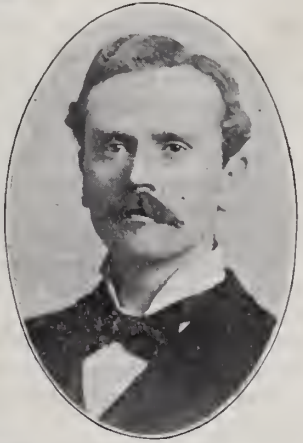
### OUTWARD BOUND.

THE Valedictory Meetings of our Autumn party of outgoing missionaries are over, and a report of these will be found on another page. Our readers may be glad to see the portraits, and have a brief account of the new recruits.

#### APPOINTED TO CHINA.

THE REV. W. NELSON BITTON was born in Cambridge in 1870, and has been associated from his youth with Emmanuel Congregational Church, now under the pastorate of Dr. Forsyth. He was secretary of the Young People's Guild, and Sunday-school librarian, and also acted as secretary of the Cambridge Y.M.C.A. While in this work he became associated with Dr. Lavington Hart, whose influence and example first prompted the desire for missionary service, which has now taken practical shape. Mr. Bitton held an appointment in the Post Office department of the Civil Service, but entered Hackney College in 1892, with a view to work in the foreign field. He was "First Homes Jubilee Prizeman," and took a second place in Honours in the Examination of the Theological Senate. Mr. Bitton is appointed to Shanghai.

MISS MABEL NEAL, who is about to become the colleague of Miss Wells, of Canton, was born in Stoke Newington in 1872, and has been engaged in various kinds of work in Abney Park Church since she left school. Her first impressions of the



DR. WILLS.

REV. W. N. BITTON.

REV. S. NICHOLSON.

REV. W. C. DANIELL.

MISS ESAM.

MISS NEAL.

MR. W. H. GELLER

MISS PEPPER.

MISS BUDD.

MISS LLOYD.

nobility of missionary enterprise were learned at school, where her governess, who had a brother in the foreign field, was constantly impressing upon her pupils the need of workers in the "regions beyond." But the seed thus early sown did not take deep root until the age of sixteen, when Miss Neale definitely consecrated herself to foreign mission work. In order to gain an easier entrance into Chinese homes, and to better help the women there, she has lately had some training in nursing in Dr. Guinness's Institute in Poplar.

MR. EDWARD F. WILLS, M.B.C.M., is the son of the Rev. James Wills, who has been one of the Society's missionaries in Madagascar for twenty-seven years. Born in Antananarivo in 1871, he was educated at Blackheath School, and after two years of clerical work he was accepted by the Edinburgh Medical Missionary Society for five years' training. This course is now completed, and as a fully qualified doctor Mr. Wills is about to consecrate his energies and skill among the sick and suffering in King-Shan, Central China.

MR. WILSON H. GELLER, who is appointed to Hiau-Kan, has had from his youth a more or less intense desire to be a missionary, but the way until now has not opened. Mr. Geller, who was born in 1868, and educated in Thaxted, came to London at the age of fifteen, and for upwards of thirteen years was in the employ of a Regent Street firm. He was baptized and confirmed at Hanover Church, and entered upon various kinds of work, such as Sunday-school teacher, assistant organist, altar server, secretary of the Guild, etc. He also for many years conducted a Bible class for the assistants in his house of business. But a new vicar, with ritualistic views, caused Mr. Geller to leave the Established Church. He began to attend the Rev. F. B. Meyer's classes for young men at Regent's Park Chapel, and when the latter became pastor of Christ Church, Westminster, Mr. Geller threw in his lot with him, and has been ever since an enthusiastic and consecrated worker. As superintendent of the Lodging-house Mission, and of the open-air preaching three times a week, his efforts have been wonderfully blessed of God. One of his sisters was sent by the London Missionary Society to India in 1870, and subsequently married the Rev. S. W. Organe, another of the Society's missionaries, who is now under the British and Foreign Bible Society in Madras. Mr. Geller has had a course of training at Harley College.

MISS ALICE W. ESAM was unable to be present at the Valedictory meetings, as she sailed for China on September 18th, in order to relieve Miss Kerr at Yen-San. Miss Esam, who was born in 1867, first went out under the auspices of the China Inland Mission in 1889, and, after acquiring sufficient knowledge of the language, entered upon work on the Grand Canal. Most of the first four years were spent in Kan-Yu and district, where the work was comparatively new, and in the city a somewhat difficult one. But in the villages Miss Esam found, as so many other missionaries are finding, a great eagerness among the people to hear the Gospel, and she devoted her whole energies to supplying that need as far as she could. In 1895 she came home for a rest, as she was somewhat run down in health, but is now returning in full health and vigour to new work, in what is—to her—a much-beloved land.

#### APPOINTED TO INDIA,

THE REV. NATHANIEL C. DANIELL is a Cornishman, and was born in Lostwithiel thirty-one years ago. For some years he was with his father in business, but a yearning desire to be a missionary, which could not be quenched, took possession of him. The difficulties in the way seemed insurmountable, but he trusted that God who had called him, as he believed, to this work, would clear the way for him, and his trust has been amply met. He was accepted by the Missionary Training Home in Holloway, and was there for three years. He then became assistant to evangelists both in Glossop and Northwich, where his work was greatly blessed. Acting upon the advice of friends, he applied to the London Missionary Society, and finally entered Hackney College, where he has had a three years' theological course. And now the desire of his life is about to be realised, and Mr. Daniell will soon be amid the teeming masses of Cud-dapah, a mission field which is full of hope and promise.

MISS ANNIE BUDD was born at Reigate in 1869. She was a scholar and teacher in the Sunday-school of the Congregational Church there, and became a member of the church at the age of sixteen. Having passed through the Holmesdale School, Reigate, as a pupil-teacher, she entered Homerton Training College in 1889 for two years, and has since been engaged in teaching under the Reading School Board. During these years she has been connected with the Trinity Congregational Church, under the pastorate of the Rev. Ambrose Shepherd, and has been engaged in Y.W.C.A., Sunday-school, cottage meeting, and navy work. It has been her earnest desire for many years to become a missionary, and in answer to prayer, God has opened the way and led to the entire consecration of her powers to His service in Jammulamadugu.

THE REV. SYDNEY NICHOLSON is about to proceed to Gooty. He is a Yorkshireman, was born at Calverly, near Leeds, in 1873, and received his education at the Board School and Technical College at Bradford. After five years' service in a large stuff warehouse in Bradford, Mr. Nicholson entered Hackney College, where he has lately completed his five years' course. He has been a member of Laisterdyke Congregational Church for eight years, and has been continuously engaged in public religious work.

MISS ANNIE R. LLOYD is of Welsh extraction, and was born in Chester in 1870, but her home has been in Nottingham since babyhood. She was greatly influenced by a mission service conducted by the late Dr. Macfadyen, and was led to join the church in 1889. Two years later she attended a women's missionary meeting, and listened to an address by Mrs. Bryson, of Tientsin, which made a deep and lasting impression on her mind. After ten years' training at the Nottingham University College, she became a certificated mistress, and is now about to devote her powers as a teacher among the girls in Calcutta.

ANOTHER recruit for the work amongst our sisters in Calcutta is MISS MAUD PEPPER, who was born in 1872. Like others of the party, she has been engaged for some years in teaching. Her father is the Rev. H. Pepper, of Saffron Walden. She has been a member of his church there since 1892. Her engagements as governess in private families have prevented her doing much outside work; but for more than three years she has earnestly desired to become a missionary, and, last October, she entered Doric Lodge, Bow, for some training. There the greater part of her time was devoted to practical evangelistic work in night schools, lodging-houses, mothers' meetings, and visitation.



## SOME OF MRS SHARMAN'S "BOYS."

Ambohipotsy, Tananarive,

MY DEAR MR. COUSINS,—We have thought much of you lately, knowing how you must have suffered in sharing so truly our many sorrows. And now it seems to me only fair that you should have a share in our joys, by way of a change.

I refer chiefly to the development of the secular department of the College, and our Home for students. As the latter is my special care, I will tell you a little about it.

Like most things, it had a small beginning. Four years ago a bright youth, called Rajamaria, of Ambohimanga, was freed from slavery by the kind efforts of Mrs. Peill, who was at that time in England. Rajamaria was very intelligent, and an earnest Christian worker. Mr. and Mrs. Peill wished him to enter the College to be trained for an evangelist. He accordingly sat for the entrance examination, and passed very successfully. Having neither means nor friends to help him in the Capital, Miss Bliss (who then had charge of the Ambohimanga district) asked if we could find him a home with us. We gladly agreed to this, and I can never tell half the joy Rajamaria brought with him.

A little time after receiving Rajamaria, the Rev. C. Collins, of Farafangana, sent a youth called Rametosela to be trained at the College. His arrival created quite a flutter of excitement, for he was the very first of his tribe to be educated in the Capital, and we wondered how this "diamond in the rough," as the Rev. Price Jones (of Farafangana) described him, would turn out. On June 10th last, when the College lists were read at the prize distribution, Rametosela's name appeared at the top of the College! A month or two after coming to town, Rametosela asked if he might live with us—he begged for just a corner in the kitchen with the servants. Thinking, however, he would make a pleasant companion for Rajamaria, and having a fellow-feeling with one so far, far away from home, Rametosela became *zanaka* (child) No. 2. And from that we have come to be, as the Malagasy say, *maro anaka* (many as to our children). At the present moment we have seventeen Malagasy students living with us, and several are waiting to be admitted. So proud are we of our Malagasy family that we had a photograph taken, in honour of Rajamaria and Rametosela having successfully completed their theological course of four years.

One can scarcely believe that it cost £20 to free Rajamaria from slavery. It was a case of having to pay for quality. In appearance he has no resemblance to what *used* to be the slave class (thank God we have no slaves in Madagascar now!), but has a bright, intelligent face, and very pleasing manners. At the recent examination he gained the prize for the best written essay. Your brother, Rev. W. E. Cousins, M.A., was the examiner.

Rajamaria is now working hard at French. English he speaks fluently and well. He has a very sweet voice, and

sings anything from sight in sol-fa. He also has a good knowledge of the old notation, and can transpose a piece of music from one notation to the other both quickly and correctly. Rajamaria has made a splendid "eldest son," and, though once a slave, he is looked up to by all his companions (some of whom are of high rank socially), and truly loved by every member of our large household. Now our greatest joy lies in the fact that he is going out to be an evangelist. He prefers to go where the people are dark and heathen. May he be a valiant soldier for Christ! During his four years of study he has rarely missed preaching a time or two every Sunday, and often he has had to start before daylight to be in time for the morning service. Sometimes he has left on Saturday and not returned until Monday evening, having visited some far-away place where the people are still almost heathen. This morning we said "Good-bye," and it was indeed a giving up of a very precious bit of our home.

Of Rametosela I have already spoken. I generally call him "Willie," for Methuselah is so very ancient—and I suppose Rametosela is a corruption of the same. "Willie" left us a month ago to-morrow; and I hope he will reach his far-away home some time next week. Now I daresay he is trudging along somewhere between Mananjara and Farafangana. "Willie" has been a member of the Anakely Church whilst here in town. Mr. Sibree thoughtfully and kindly arranged for a farewell service on the Sunday prior to "Willie's" departure. It was to me at least a never-to-be-forgotten time. One part of "Willie's" address I shall ever remember. He said: "On such a day (I forget the date) I gave my heart to Jesus, and I at once saw how very poor people were who did not know of Jesus as a personal Saviour. From that day to this I have never once doubted that Jesus has really saved me." It was worth a great deal to hear a straight, honest, definite confession like that from one belonging to one of the darkest tribes in this large island. He told a little of his dark, benighted country, and earnestly beseeched us to pray for him and his people. By a strange coincidence the evangelist who led "Willie" to Christ was present at this meeting, and spoke very nicely of his old pupil.

We had the opportunity of judging for ourselves something of the sort of soil "Willie" will have to work upon, for, three weeks before leaving, his brother Ramaka came to fetch him. We all enjoyed having Ramaka, though at first we could scarcely understand his broad dialect. He was extremely bashful, too, at finding himself in such civilised company. Such a contrast to "Willie"! He didn't even know his A B D (we have no C in Malagasy); and of Jesus and His love he knew nothing. It was most touching to see these brothers together—"Willie" teaching his elder brother how to speak nicely, nursing him most tenderly when for several days he had fever, taking him to visit some of the missionaries, etc., etc. One little incident which

happened whilst Ramaka was with us—no, two—I must relate, though my letter is getting very long already. On the evening of the 10th of June we had a magic lantern entertainment for the students and their friends, so, of course, "Willie" took his brother. By some unfortunate means poor Ramaka lost his beautiful new hat, which "Willie" had bought for him. Returning home, we all sat chatting together in the boys' dining-room, when I observed Ramaka sitting sad and dejected—he had lost his nice, new hat, and it was a real sorrow to him. We talked about it, and decided that merely *feeling* sorry for him was not very satisfactory, and so a collection was suggested, and I took round my hat. The "boys" (as we call them) gave well, and even some of the servants came in with the equal of a halfpenny or a penny; and when the whole was counted up there was enough for a new hat and a present besides. Ramaka was quite taken aback, and when at last he realised his good fortune his face just beamed again, and his many thanks seemed to come from a very full heart. It gave us the opportunity for telling him that loving Jesus made us not only sorry for people in trouble, but constrained us to do more than pity—viz., to help. And so Ramaka got one of his first lessons.

On the following evening the students in the house gave quite a grand feast in honour of Rajamaria, Rametosela, and Ramaka. It was a sort of farewell dinner. Of course we were invited, and we thoroughly enjoyed ourselves. Afterwards we withdrew to the sitting-room, where we had music, games, etc., until quite a late hour, for the "boys" asked that we would make the day "as long as possible." In the course of the evening I gave "Willie" a pledge-book to take to Farafangana, and, to his inexpressible delight, Ramaka signed (we guided his hand to make a X) the first pledge. "Willie" told us how, when the vessels stop at Farafangana, nearly all the inhabitants get drunk. What a pleasure it will be to him if his brother keeps his pledge. I believe he will.

Now I must introduce you to a most interesting character—Ilehilahilehibe, or Rakotojohn, as he prefers to be called. He is a true Sakalava, from far away in the north-east of the island, and the first we have ever had the joy of educating. He is a splendid boy, well built, supple, and strong, and a good specimen of the tribe he represents. Rakotojohn is now a secular student in the College, and at the last examination he came out first for Scripture in his class. His favourite subjects of study are Scripture, algebra, and painting. On my husband's last birthday we were quite touched at receiving a pretty little card, painted by this boy. It was really artistic, and quite a wonder to us, because at that time he had had no proper lessons in the subject. I expect it was the very first painting by a Sakalava boy, and we prize it as one of our treasures. When I see Rakotojohn going about the Home with his bright, happy face, and sweet, gentlemanly manners, I thank God

over and over again for him, as I contrast him with his own tribe, so warlike and ignorant and savage. Then I look forward to the day when this dear boy will go forth as a teacher to his own people, carrying with him, not a sword or a gun, but the Gospel of Peace. He has lately become a decided Christian, and I tell him how lovely it will be to have a "missionary son" representing us and our work in the dark part of the Country which is his home. Rakotojohn has now been with us a year and seven months, and I have always found him strictly truthful, honest, and good. He has never given us a minute's trouble, and is much beloved by his companions. I ought to tell you that he was brought to the Capital by one of the Isan-Enim Colana evangelists, who has taken much interest in him. Oh, how we long for the time when the Gospel can be preached to all the Sakalava, now so dark and heathen! I trust Rakotojohn may be spared to go back to his people, and there be richly used of God. He has been busy lately writing the story of his life. When I have time I should like to translate it and send it to *News from Afar*.

I will just linger to introduce to you two others. Ravelojaona is the one who has distinguished himself at the Government School "Myer de Filiers." Quite recently he received a prize from General Gallieui for proficiency in the French language. We are proud to see our old students doing us credit. Ravelojaona is the son of one of Mr. Sibree's evangelists, and an exceedingly nice boy. He is now living with Mous. Ducommun (one of the French Protestant missionaries) as his "son." He goes to school, but is a sort of companion and interpreter for M. Ducommun. The latter's wife and children have not yet arrived, and he said to me the other day, "I really don't know what I should do without Ravelojaona—I think I could not live in that house without him." It is nice to be able to pass on our students as comforts to other people. I must tell you that at a party we had the other night for ex-students, Ravelojaona made an excellent little speech in French. We were quite delighted.

The last of whom I will tell you in this letter is Rasamuel. He also is from the Rev. C. Collins. He is a Taisaka—the first of his tribe to be educated in the Capital. He is very black outwardly, but promises to make an excellent student. Moreover, he is a good Christian boy, and an earnest preacher of the Gospel of Jesus Christ. He has now been with us about eight months, and we love him very much.

When I tell you that since we came to this house last March four of our "boys" have decided for Christ, and two have gone forth to be evangelists, you will see that, spite of difficulties and sorrows which have encompassed us lately, we have had unspeakable joy in our Home, and this training of young men day by day, and our constant contact with them, and many, many opportunities for helping them, forms perhaps the most interesting part of our work here in Madagascar. I am sure you will rejoice with us in our joys, just as you sympathise with us in our many difficulties.

With kindest regards,

Yours very sincerely,

ANNIE SHARMAN.



A NEW GUINEA TYPE.

**CORRESPONDENCE.**

**THE LATE MRS. CHALMERS, OF HONG KONG.**

DEAR MR. COUSINS,—It has occurred to me that some of the readers of the CHRONICLE may be interested to know that the late Mrs. Chalmers was a niece of one of the most devoted, and, in his day, one of the most influential friends the London Missionary Society ever had, the late Dr. John Morison, of Trevor Chapel, Brompton. Though there are nearly forty years since Dr. Morison was taken from us, there are still in many parts those who remember the intense and thrilling speeches in which he was wont to plead the cause of missions. He gave his own, his only daughter to the service, and considered it an honour to be privileged to do so, as the wife of Dr. James Legge, whose presence on earth we still enjoy. Mrs. Chalmers was the daughter of Joseph Morison, of Millseat, in Banffshire, whose heart was as genuinely missionary as that of his more distinguished brother. I had the pleasure of preaching in his chapel—a genuine pleasure it was—some fifty-five or six years ago, and I think it was for the L.M.S. In those northern parts, Aberdeen and Banffshire, the cause of foreign missions evoked at that time an enthusiasm which rendered it a great joy to attend a missionary meeting; and one might write a book of deep interest on the history of the missionaries, from the days of Dr. John Philip, who have gone from these parts to preach Christ to the heathen.—Yours sincerely,

JOHN KENNEDY.

DEAR SIR,—THE following interesting episode in the life of our beloved Queen may not be generally known, and is one well worthy of record :—

“After the death of Radáma the Malagasy Government sent an embassy to England to propose a revision of the treaty concluded with the late king. In due time the ambassadors returned with the draft from Earl Russell. The most interesting and welcome part of the communication to the Christians was the statement in the letter which accompanied the treaty, that Queen Victoria requested, as an expression of friendship to herself, that Queen Rasohérina would not allow the Malagasy Christians to be persecuted on account of their religion. The following are the words by which, in the treaty, Queen Rasohérina responded to the generous and humane solicitation of the Queen of England :

“Her Majesty the Queen of Madagascar, from her friendship for her Britannic Majesty, promises to grant full religious liberty to all her subjects, and not to persecute or molest any subject or native of Madagascar on account of their embracing or exercising the Christian religion.”

“It is only just to say that this engagement was faithfully kept. Often in the places of worship on the Sunday, when praying for their own sovereign, they have at the same time implored the Divine blessing on Queen Victoria.”

This is sent by one who received change of heart through God's blessing on a missionary address on Madagascar, delivered in a Sunday-school when at the age of fourteen (1844), and who has the greatest veneration and love for our beloved Queen. It was also her great desire to be trained for a missionary for that island, but, being an only daughter, could not gain the consent of her father, her mother having died when she was nine years of age.

Having heard much about this island at the missionary meetings this week in Leeds she has been led to forward this to you, trusting the blessing of God may rest on it.

M. A. H.

**FROM THE SECRETARY OF THE WATCHERS' BAND.**

I REGRET that the necessity for going to press with the CHRONICLE so early in the month prevents any notice of the Autumnal Meeting at Birmingham, but I hope to refer to it next month.

\* \* \*

In a letter received from the Rev. J. A. Joyce, of Berhampur, welcome testimony is borne to the helpful influence of the Watchers' Band. After expressing his grateful thanks for the efforts put forth in connection with it to make the circumstances and work of the missionaries press home on the imagination and sympathy of the churches, Mr. Joyce continues: “In our barren district we feel the need of such sympathy, particularly as very often the hands hang down and faith is tried by the utter indifference to our message. The consciousness of the prayers of the Band is a real ground for hope and renewed effort.”

\* \* \*

THE Rev. T. Insell, of Mirzapur, also writes: “I do rejoice in the important service which is being rendered by the Watchers' Band. The conviction that so many 'Watchers' are from time to time thinking of me, so far as their knowledge of me will allow, and are praying for me, is most encouraging. I heartily thank you and all others who in this way assist in my work.”

\* \* \*

THERE should be stimulus in the remembrance that the ministry of intercession enables the humblest servant of Christ to share in the achievements and victories of those who fight in the forefront of the battle, and to become identified with them in the results which crown their efforts, and that thus “they that tarry at home” may “divide the spoil.” We cannot tell what grace and wisdom, what patience and persistency, what devotion and courage, what power for service, what fulness of blessing, the lowliest may in this way secure for the loftiest. There are none, however distant, but may be reached by our prayers. There are none, however eminent, but may be benefited by them.

\* \* \*

THEN, too, we may rejoice in the blessed fact that intercession brings us into closer fellowship with Christ. It is our glory and consolation that we are ever remembered by our great High Priest before the throne; the intercession of our risen and exalted Lord and Saviour for even the weakest and feeblest of His flock never ceases. “He ever liveth to make intercession” for us, and the more we are filled with His Spirit, the more whole-hearted will be our prayers for others, and the more we shall glorify Him.

\* \* \*

EVERY Watcher should also be encouraged by the thought that instead of being a solitary pleader he is linked with so many thousands in our world-wide Band, and should take care that he faithfully fulfils his part in helping forward God's purpose of blessing, and in hastening the coming of the glad day when unto Jesus “every knee shall bow,” and all shall acknowledge Him as Saviour and Lord.

JAMES E. LIDDIARD.

**NEW BRANCHES.**

<i>Branch.</i>	<i>COUNTRY.</i>	<i>Secretary.</i>
Castle Coombe ... ..	...	Miss Cheveley.
Sheffield (Broompark Mission) ... ..	...	Miss Lonsdale.
SCOTLAND.		
Greenock (Nelson Street) ... ..	...	Mr. J. Ratcliffe.
WALES.		
Corwen (Bethesda) ... ..	...	{ Miss Griffiths. Miss Evans.

## NEWS



## PERSONAL NOTES.

**CHINA.**—The country work of the Chung Kong Mission, under the care of the Rev. A. E. Claxton, is bright with prospects of accessions and a widespread interest. At the beginning of August he wrote:—"Since the New Year I have opened two new day schools, and it is only because of the want of funds and of native helpers that still more new stations and schools are not already opened. The opportunities for us to 'go forward' are practically without limit."—During the recent troubles in the Chi Chou district, the Rev. W. H. Rees was at one time in grave peril. "Three men, armed with knives, came to the Mission compound, and prowled about, seeking for lost boys. Mr. Rees spoke to one of them outside the gate. Fortunately, they found their lads, and thus they did not attack our friends as they had intended." Mission work was stopped for a time, but has, doubtless, been resumed long ere this. The heathen neighbours behaved well, and soon cleared out a gang of fourteen men who came with evil intentions.

**INDIA.**—Owing to another spell of ill-health, the Rev. J. P. Ashton has, accompanied by Mrs. Ashton, been obliged to take a trip to Hong Kong. We hope he will greatly benefit from the voyage.—The Rev. T. E. Slater has been delivering a course of lectures at Bellary and Gooty, which were greatly appreciated, and will be sure to bear good fruit. Dr. Barrows is bearing testimony in America to the importance of this work among the educated classes.—The Rev. H. T. and Mrs. Wills, of Trevandrum, have been paying a short visit to Almera, where Mr. Wills' sister is at present residing.

**MADAGASCAR.**—The Rev. J. Wills, in company with the British Vice-Consul and Mrs. Porter, were favoured by General Gallieni with a private view of the new Museum at Antananarivo. The contents of all the tombs of the sovereigns have been arranged chronologically and in separate rooms in Manampisoa, the late residence of the deposed Queen, and under the guidance of M. Jully, curator, and Lieut. Peltier.—As announced at a recent meeting of the Board, another severe blow has befallen the Protestant Church of Madagascar. News has been received of the death of Pastor Andrianaivoravelona and Razana-Kombana, a faithful Christian officer, who both died in exile at Reunion on August 1st—the one at 4 a.m. and the other at seven the same day. They were both sterling men and devout Christians. It is sad to think how many of the leaders of Malagasy thought and Christian life have passed away within the last few months.

## BOOKS ON MISSIONARY TOPICS.

**THE NORTH-WEST PROVINCES OF INDIA.** By W. Croke, late of the Bengal Civil Service. (Methuen and Co., London.)

IN this work we have the calm and dispassionate judgment, of one qualified to judge, of the result of British rule in one of the largest and most important provinces of India. The writer has had free access to, and was capable of making good use of, a mass of information in Blue Books and Reports, largely inaccessible to English readers. And this he has put in a most clear and striking manner, which carries conviction of its truth. There is an utter absence of special pleading. Where there has been failure, failure is confessed; where there has been success, there is no undue laudation. The central idea and object of the work is in the chapter descriptive of British rule in the province. But in order to make this chapter intelligible and forceful the author gives a graphic description of the physical conditions of the land. Then follows a sketch of the people under Hindu and Mussulman rule. And then he enters upon an account of the various races found there, with their varied religious and social life, and concludes with a vivid statement of the circumstances of the village population, fully nine-tenths of the whole.

The book is written in a most interesting style, and is illustrated by photographs of the typical races of the province. It gives a fair and just statement of the condition of the millions under our rule there. And, as the author says, "Our record is on the whole creditable. We have kept the peace, settled the land, relieved the miseries of famine, spread artificial irrigation, made railways, roads, and telegraphs, established the education and postal systems, codified the law with a due regard to local custom and social wants, organised medical relief and sanitation; we have made corruption and oppression an unwelcome incident, instead of an element of the civil administration; we have freely admitted natives to public office; we have given them local and municipal government. Lastly, we have striven to secure toleration of all religious beliefs; we have shown a desire to treat all classes fairly, without tyranny and prejudice, without regard to caste or creed. To compare this with the condition of things we found at the beginning of our rule is usually considered a sufficient answer to any who ask if our rule commands the love and admiration of the people."

This summary of the results of British rule is fully borne out by the facts, and it is well that they should be known. It is in this that the justification of our retention of India is found. Of those who contributed to this many have passed away. They had many discouragements, arising from the ignorance and conservatism of those whose lot they were seeking to render less painful, as from the vested interests of those whose oppression they were crushing. But they continued in well doing, and the fruit of the labour is now evident.

The writer shows incidentally that mission work has not altogether failed. "The best educated class in the whole community is that of the Christians. About 50,000 people, about half of whom are Christians, are recorded as knowing English." And when giving statistics of the growth or otherwise of the various classes he says, "The statistics of the native Christian body are more remarkable. They have, according to the last census, increased in ten years from 13,000 to 23,000, a rise of 76 per cent."

In conclusion, we heartily commend this book to all who are interested in our vast empire outside our own islands. It furnishes a record of good work of which the nation may be justly proud. It is written in a fascinating and attractive style. It is not a mere collection of statistics, though there are reliable statistics to show that it is a real and not an imaginary sketch of the actual condition of affairs in a province with which the author is evidently familiar.

## THE WALFORD HART MEMORIAL COLLEGE, TIENTSIN.

THE work of building this Theological College is nearly completed. The site is an excellent one, with the front towards the chief road of the city. At the end of the building, in a prominent place, a book depôt will be established, with reading-room above for English-speaking Chinese. On the first floor of the college are a large lecture hall, class-room, and dormitory of boarding school, and on the top floor is a museum. The men's common room is below. Funds are greatly needed for the completion of the scheme

## THE FIELD IS THE WORLD.

THE reports of missionary work among the Red Indians prove, in the most remarkable manner, that the Redskins are by no means dying out, but, on the contrary, are increasing in many places. The most settled and civilised among them, the Cherokees, among whom, however, there are many half-whites, have increased the most. It is even said that the Indians at the present day are more numerous than they were at the time of the discovery of America. At any rate, it is a fable that civilisation destroys them.—*Evangelisches Missionsmagazin.*

THE Norwegian Missionary Society is sending out this year to



WALFORD HART MEMORIAL COLLEGE, TIENTSIN.

and for the furnishing of the interior. A few friends interested in Dr. Hart's work among the students are raising sufficient money to buy a telescope for the college. It is possible that some of the many friends of our late missionaries might like to help on this excellent work in some form or other.

### INFLUENCE.

THE smallest bark on life's tumultuous ocean  
Will leave a track behind for evermore;  
The lightest wave of influence, once in motion,  
Extends and widens to the eternal shore.

Madagascar twelve Norwegian missionaries, two French missionaries, two French teachers, one printer, and two women teachers.—*Norsk Missionstidende.*

FROM the Berlin mission station at Ap-Asai-fu, in China, Missionary Kunze writes that good progress has been made. "There is a very good feeling concerning us, and the chapel is much visited by the heathen. Even the teacher who last year caused placards denouncing the Christians to be posted up in the market place, has since then been sitting at the evangelist's feet and listening to the Word of God. Another enemy, who, during the past year, tried to drive one of our baptized

Christians out of the town, in order to get possession of his little property, has for a long time been a daily visitor to the chapel, and is ashamed of his former conduct. The son of a graduate, himself an educated man, has expressed a wish for instruction. He was moved to this through the influence of a famous teacher, Tham-schuis, in whose school he was studying. This learned man, though a heathen, testified in favour of Christianity, and thus dissipated the prejudices of the young people against the missionaries. Unfortunately he cannot himself decide to exchange the honour of the world and the fame of a revered teacher for the reproach of Christ."—*Monatsblätter für Missionsstunden*.

A BASLE missionary, who has been lately travelling in the German Soudan, met in a remote village two travelling Mohammedans, one from Sokoto and one from Timbuctoo. "The latter was a Mohammedan teacher, who carried with him the Koran and wooden writing-tables. Every evening he went through his prayers in public, in the most careful and impressive way. He travels about as a teacher of Islam, and stops at all places which have small Mohammedan colonies. He gathers the children of Moslem and teaches them the art of reading and writing. They have to learn by heart in Arabic verses of the Koran and prayers. The teacher also carries on a little trade in beads, kola-nuts, &c. When a scholar has completed his course, which is soon done, as the instruction is of the most superficial kind, his father has to pay a cow or produce of the country to the value of about forty shillings to the teacher. In this way these Mohammedan priests support themselves, and lead a very comfortable life. Thus the teaching of the false prophet is slowly and surely diffused without the Mohammedans at home having to support their missionaries in any way. The plan has been cleverly laid in Mecca, and is now beginning to be carried out. It is terrible to think of the immense and irresponsible indifference which Christendom shows to this deadly propaganda. But if Christians in general keep quiet in face of this war of annihilation, it behoves us missionary people to do something. We must not allow the populations of the basin of the Niger to be swallowed up by Islam. We must not allow Christendom to sit still and tranquilly watch this well-planned campaign of the followers of Mohammed. We must venture and dare something; there is still time to save these tribes for Christ. Therefore, up into the Soudan before it is too late! Immense regions lie open to us, and are for the most part still heathen."—*Evangelisches Missionsmagazin*.

THE Island of Cuba, which has now for two years been devastated by civil war, has been for many years a sphere of missionary work, carried on by the American Baptists and Presbyterians. The native Cuban preacher Diaz, who was formerly an insurrectionary leader, and was converted during his first exile in America, has been very successful in founding a "Free Church." In the recent troubles he has again been banished to America, after being condemned to death by the Government of Cuba. Only the fact that he was a naturalised American citizen saved his life. Diaz himself writes thus: "Our members in Cuba have much oppression and persecution to endure. But we do not think much of that, for we know too well that our evangelical church grows both outwardly and

inwardly in the fire of tribulation. It does not merely grow outwardly in numbers, it is purified and preserved, and its members cleave the more closely to the Lord. Therefore, we do not cease to pray, 'Lord, send us persecution and disgrace, as it may please Thee, so that we may ever become more faithful in following Thee!'"—*Evangelisches Missionsmagazin*.

IN Labrador, where the Moravians have carried on their work of love for 125 years, a new station has lately been founded on Makkovik Bay, from which the Esquimaux and half-whites living on the southern coast can be ministered to better than from Hoffenthal. A small wooden church and a missionary's dwelling-house have been prepared in Silesia, and carried out to Labrador. But before long the Mission will be carried still further south, for both the Esquimaux and the agent of the Hudson's Bay Company at the trading-station, Rigolet, on the great Hamilton Bay, have expressed the most earnest wish for religious ministrations. Owing to the unfavourable position of the most northerly station, Rama, which has not adequate means of support for the Esquimaux living round it, it is intended to move it farther north, where the outlook is more favourable. At the same time, the brethren are keeping in view the yet more northern tribes on Unguawa Bay, who are still heathen.—*Evangelisches Missionsmagazin*.

AS an instance of missionary zeal, under circumstances which might well be thought prohibitive, the *Church Missionary Gleaner* gives the case of a bishop's daughter—the sister of an earl—who finds her income suddenly reduced to £150 a year. The joy and privilege of giving for the extension of Christ's kingdom would seem by this unexpected providence to be taken away. But, to her own astonishment, she confesses she was able to spare over £70 a year to help Missions. Servants were dispensed with, and nearly all the clothes worn were home-made. And not content with simply giving £70, by means of fancy work, sale of cut-flowers, plants, grasses, collections of dried flowers, seaweeds, &c.; by teaching reading to, singing to, writing for, mending for, shopping for others; by rising at five winter and summer, and working unceasingly, the sum of £270 for one year has been sent for foreign Mission work.

THE Basle Mission spends its strength on four great fields—(1) the Gold Coast and its hinterland to Coomassie, &c.; (2) the Cameroons; (3) the Hakka country in the Canton province, Southern China; and (4) Malabar and the Kanara land in Southern India. At the close of 1896 its church membership in these four fields amounted to 33,840, whilst in its schools it had over 15,000 children. Last year its missionaries baptized 2,242 persons, leaving 2,158 on the candidates' list. Remembering how much we owe to the Basle Mission for the band of labourers who contributed so largely to the planting and development of the C.M.S. Missions in the earlier days, it is refreshing to recognise how the Lord's blessing rests on its own fields. Of the 2,242 additions of last year, 830 were in India, 305 in China, 942 on the Gold Coast, and 165 in the Cameroons.—*Medical Missions*.

AT the end of July, Lovedale was visited by Earl Grey, Administrator of Rhodesia, with Dr. Gill, Astronomer Royal, and Captain Macfarlane. They inspected the institution and its work with the view of establishing an industrial mission near Umtata, in Rhodesia. This, which it is proposed to place under the Rev. C. Taberer, should become a civilising agency in a region which must now be weary of the distractions of war. In North Rhodesia, Dr. Laws founded the Livingstonia Institution eighteen months ago on land granted by the Chartered Company.—*Free Church of Scotland Monthly*.

### THE CUDDAPAH MISSION.

**C**UDDAPAH is the name of a large district of the Madras Presidency, a county of that district, and also a town of nearly 19,000 inhabitants. Upwards of seventy years ago the Society began work in Cuddapah, and the Mission has [increased] in a very wonderful way, especially during the last ten years. Before that time there were only 203 communicants, now there are 881. The adherents have more than doubled in this decade, while the schools

eally unlimited; nine villages have been added, and the number of baptisms has been 812 during the past year. Great masses of the low caste people are fast coming in, and in the girls' schools there is no room for more pupils. The great need is for additional missionaries, and the Directors are just now sending out the Rev. N. A. Daniell to re-inforce the work "Truly the harvest is great, but the labourers are few."



SOME OF THE STAFF OF TEACHERS AND CATECHISTS, CUDDAPAH.

have increased from twenty-nine to ninety-seven. But perhaps the most gratifying result of all is that the number of evangelists, teachers, and catechists has risen from forty-four to 126. We give the photographs of three of the catechists and nineteen of the teachers, together with the two English missionaries, Messrs. Macfarlane and Campbell, taken in front of the boys' school in Cuddapah. The Mission is a very extensive and varied one, full of hope and promise. There are seven village congregations within a radius of six miles round the town, and the missionaries find that the work of ingathering is practi-

SAVING WITH A PURPOSE.—A Scotch woman used to lay aside a penny a day for missions. A visitor incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said, "I have never denied myself so much as a chop for God." A large sum was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Saviour?—*The Christian*.



## FROM MONTH TO MONTH.

Notice to the CHRONICLE'S "Own Correspondents."—  
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work. By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

## CHINA.

ALTHOUGH Mr. Sparham and myself were driven away from Hêngchou, our native APOSTOLIC agents were allowed to remain, and to FAITH. carry on their work without molestation, or even interference. Mr. P'êng Lan-seng, one of our native evangelists, was sent in May to Hêngchou, to take charge of the work in that city. At first the magistrate gave him the cold shoulder, and Mr. P'êng felt somewhat discouraged. For some reason or another there has been a change of attitude at the *yamén*, and matters have improved considerably. Mr. P'êng's letter, just received, is a very encouraging epistle. He tells us that he has succeeded in procuring a large house in one of the best streets in one of the largest suburbs of Hêngchou, with the cognisance and approval of the magistrate; that the daily visitors are very numerous, and that more than thirty Christians, including the candidates for baptism, meet every Sunday for worship. He tells us also that a house has been rented at Hêngshan for a book-shop, and that they have at that city a congregation of about thirty Christians. Mr. P'êng is bent on establishing mission stations at Yochou, Siangyin, Ch'angsha, and Siangt'an, as well as at Hêngchou and Hêngshan; and this is not all. He speaks of carrying the Gospel to the borders of Canton and Fukien. There are not a few among your readers who will, from their heart of hearts, wish Mr. P'êng God-speed.

GRIFFITH JOHN.

THE Rev. A. Bonsey, of Hankow, in his FAITHFUL annual report, shows that the Chinese COLPORTEURS. colporteurs in their visits frequently find results of earlier work which had apparently borne little fruit. These visits lead to inquiries, and often to an earnest and intelligent belief in the Gospel; and, as colporteurs are permitted to go where the foreign missionaries cannot obtain a footing, the extension of Christian literature becomes urgent. Mr. Bonsey says:—"Several new stations have been opened as the direct and immediate result of their faithful labours, and we know of many who have been led to a knowledge of Christ during the year by the testimony and life of these men. We are

able to bear witness that they have all done satisfactory and valuable work, but special mention must be made of one dear brother, Cheu Sien-seng, who has been in labours more abundant than all the rest. Five or six years ago he was a useless, quarrelsome fellow, whose sole claim to our regard lay in the fact that he is terribly afflicted with elephantiasis. When he became a Christian he became, as all his neighbours testify, a new creature in Jesus Christ. The old evil temper gave place to a sweetness of disposition which is as remarkable as it is real; the old foulness of speech gave place to 'words of doctrine,' as the Chinese say; and, although suffering from such a painful disease, he has multiplied his labours in the most marvellous way. His tact and extreme patience, coupled with great humility, win him a hearing from even the bitterest opponents of the 'foreign religion.' His success in leading men to Christ, and in teaching them the fundamental truths of Christianity, has been extraordinary, while his zeal and courage have been a powerful stimulus to the mission church in this town, of which he has lately been appointed a deacon. The promise of a glorious harvest yet to be reaped for God in China lies hidden in the history of such men as Cheu Sien-seng, of whom there are now not a few in this land."

OUR annual report shows that the native STRIKING church at Tientsin grew more during last CASES OF RE- year than in any previous year, there being CONSECRATION. over sixty baptisms. This growth may be traced to the deepening of the spiritual life of the church itself—a fact which is full of promise. Many of the church members show a really intelligent piety. The daily prayer-meetings in the Chinese New Year were exceptionally profitable. The Rev. J. Lees says:—"The most striking case was that of Mr. Liu-feng-Kang, the city preacher, who looked coldly upon the special meetings at first, but upon whom the Holy Spirit mightily wrought on the third or fourth day, and whose whole life since has shown that the entire consecration then made meant true and abiding blessing. I shall not soon forget a sermon preached by him a week or so later, and the hopeful state of the city church to-day is largely due to his influence. As the year advanced, God gave other remarkable proofs of His faithfulness. The story of one Thursday evening, about three months ago, ought to be recorded in gratitude to Him, and as a comfort to any who, like myself, have had to mourn long over disappointed hopes. It was the night of the weekly prayer-meeting, and I was cheered by seeing a somewhat larger number present than usual. But there was nothing to awaken expectation of anything unusual. As the meeting went on, however, I was conscious of a deepening feeling among the people, and when the hour for closing came I was constrained to tell them that while any could leave who wished, I thought that God had some special purpose of blessing for us, and would have us wait

awhile. Not one moved. Another hymn was sung and followed by prayer. Then opportunity was given to any burdened one to speak. Now, there were two men there who had long been a burden on my heart. Both were nominal church members, and both were more than suspected of gross wrong-doing, though the lack of evidence, as is usual in such cases, made it difficult to deal with them. One was a day-school teacher, the other a former preacher. This latter, thirty years ago, was a bright boy whom I adopted and educated, subsequently rejoicing over him as a powerful and successful preacher, who endured hardness, and suffered bravely in the service of Christ. Alas, he had for years ceased to be so employed, had utterly lost our confidence, and seemed to be so hopelessly insensitive to spiritual things that I despaired of his recovery. Yet he was fairly regular in his attendance on the Sunday, and had latterly resumed his place at the mid-week meeting. A long silence had followed my last words. I expected something, but knew not what. God was very near to all of us. Suddenly I rather felt than saw my prodigal son walk up the room and stand by my side. He was trembling with strong emotion, as his voice showed. My head went upon the desk before me as he began to speak. In broken sentences he told the story of his shame, in the very place where he had once been wont to preach the Gospel. It was a frank and public confession, and an entreaty for the prayers of all. 'I think,' said he, 'I am the greatest sinner living. I have broken every law of God. I do not deserve to live. But I have long been very miserable, and have suffered an agony of mind harder to bear than any physical suffering. I have kept silent, but the entreaties of my friend Mr. Chao (a man only recently saved), and the voice of God in my heart, have made it impossible to be silent any longer. It would be of little use to go into the details of my many sins, but, oh, pray for me.' The little congregation were greatly moved. Such an evidence of the power of the Spirit of God was new to them, and all the well-known circumstances of the case deepened the impression. Putting my hand upon his shoulder I knelt with him, and asked an old fellow-student of his to lead our prayers. It was almost more than he could do. One or two others followed, and then I asked the penitent to pray himself, or, rather, to thank God for His pardoning mercy. There must have been joy in Heaven when we rose to sing two verses of 'Rock of Ages.' But we were to see yet more of the grace of God. After a moment's silence, to our amazement, the school teacher, naturally one of the proudest of men, rising with a face paler than I ever saw that of a Chinese before, said: 'Mr. Liu has said that he is the greatest of sinners. I, I, am a greater one than he. Oh, pray for me too!' It was 10.30 p.m. when we closed our meeting with the Doxology, not often sung with more thankful hearts. It is pleasant to be able to add that the conduct of these two men since has been such as to indicate that they are truly changed. Thanks be to God."

## INDIA.

MISS TUCK writes from Berhampur:—  
 LATER HISTORY OF TWO CHILDREN. "You will be interested to hear something more of the Badarpur school children, of whom I wrote in the article published in the August CHRONICLE. The village has suffered a good deal these famine times, and one widow woman, with two little children, we helped for some time. The little girls, Aaki and Phaki, attended both Sunday and day schools, and the mother willingly did any work we found for her. For some days at the end of June we did not see them or hear anything of them; but about five weeks ago I was told that an old woman had brought two orphan children to me. Going to see them, I found it was little Aaki and Phaki, and was told the mother had died of cholera some four days previously, her last words being, 'Take the children to Miss Baba, she will love and care for them.' You can understand how glad we were to have them to train and teach (they are dear little girls of about four and five years old). But that evening their only relative, an uncle, came and insisted on taking them away, and we could do nothing but let them go. The uncle treated them very badly, I fear; would not let them come to school, beat them, and only gave them to eat such food as they obtained by begging. So one day I heard they had run away and come to me. When I reached home they were there; starved, tired, and miserable, so glad and thankful to be loved and cared for once more. They have settled down very happily, and as that is more than a fortnight ago, and all the village folk know where they are, and yet have not come to claim them, we are hoping we may be allowed to keep them and train them for the Master."

## THE EVOLUTION OF A CHURCH.

BY REV. I. H. HACKER, OF NEYLOOR.

THE first step in the development of a church is to interest men and women in the message from God we have to deliver. This is done in a variety of ways. Some are attracted by words uttered by a wayside preacher; others by tracts they have heard or read; others by coming in contact with earnest prayerful Christians; others by the visits of Christian teachers to their villages; and others who have come to our hospital in their sicknesses have heard of the wonderful life of the great Physician. When people are thus interested, a prayer-meeting is held in a house, which is attended by some of the villagers. As the interest increases the number of people becomes larger, and a small shed, what we call a five-shilling chapel, is erected. The first photograph is such a building, and consists of four posts, with a covering of cocoanut leaves, and is called a "four-legged chapel." This is very primitive; but in many of these places the Gospel is preached with power, souls are converted, and some of a missionary's happiest experiences are in these first beginnings of a Christian place of worship.



THE EVOLUTION OF A CHURCH.

(1) 5s. CHURCH.

(2) £10 CHURCH.

(3) £120 CHURCH.

As the people increase these little sheds become too small. There also grows up a feeling in the minds of the people that a place where they meet for prayer ought to be more seemly, and besides, they wish for a school in which their children can be taught. They then begin to raise a fund for the erection of a better building, and the rule adopted in our district is, that one-third of what the people raise will be given by the mission, for, from the very beginning, they are taught not to expect something for nothing, and in this way attempts are made to develop a spirit of self-reliance. When, after a few years, they manage to save Rs.100, the missionary gives them Rs.50, and a small building, built of mud with doors and windows, a roof well made and covered with thatch, is erected, like the second photograph, and this we call a ten-pound chapel. This is the style of the ordinary village chapel in Travancore, some small and some large, according to the requirements of the people. These buildings are used as school-rooms in the week. They are kept up mainly by the people themselves, with a little help occasionally from school-funds.

Then, as years go by, the need arises for larger and more substantial buildings in central positions for united communion services and for special meetings of different kinds in connection with the development of church life. As the people grow in Christian knowledge and culture they grow in thrift and carefulness, and prosperity begins to follow them; and in our best churches, under the stimulus of some out-standing leader amongst them, the necessity for a stone church is urged—a church that shall last for ages, be a centre of usefulness, and a witness to the growing power of Jesus Christ in the land. This is fostered by the missionary, especially in large and influential centres, and the result is a church like photograph No. 3, which cost £120, is erected and opened with great demonstrations of rejoicing and gratitude. These large buildings form the central or mother churches of small circles, and it is the constant aim of a missionary that these circles shall become self-supporting, the strong and central church helping the weaker. A peculiar interest attaches to this third photograph, because it was erected in a needy place at the personal cost of a missionary in memory of his wife, a sweet English woman, who left a happy home to be a help and strength to him, and who, after five and a half years of useful service, passed away, leaving her grave in Travancore for ever as a monument of a woman's devotion to the cause of Christ.

These churches have little or no furniture in them. The members of the Christian community not being used to chairs in their own homes, it has not been thought advisable to lead them to adopt a style which would be more expensive than they can themselves afford. In places like Trevandrum, Nagercoil, and the head churches of the different districts seats have been introduced, but for ordinary churches their use is not encouraged. The floors are simply matted, men sitting on one side of the chapel, the women on the other, cross-legged, in Oriental fashion. The way in which the Neyoor Church was seated was amusing. Dr. Fry gave a chair to an agent of his at the service on one occasion, and the congregation rose up against him, saying that he was making distinctions, giving way to caste feeling, and his action would cause trouble. "But," said Dr. Fry, "you can all have chairs if you like to bring them." The next Sunday morning most of the members of the congregation came, bringing their seats with them. They were all sorts and all sizes—benches, chairs, stools, high and low, narrow and broad—and the scene inside the church on that morning was something to

be remembered. It was pointed out that disorder of this kind could not be permitted, and the result was they set themselves to provide seats of a uniform size at their own expense, and there has been great satisfaction ever since. The one trouble we have about our head station church at Neyoor is that it is not large enough for our requirements, and I would greatly value any little help that could be rendered towards enlarging this on my return to my work in India.

## ANNOUNCEMENTS.

### BIRTHS.

YOUNG.—On September 12th, at Mangaia, Cook Islands, the wife of the Rev. A. Willifer Young, of a daughter.

LLOYD.—On September 20th, at Kanye, the wife of the Rev. Edwin Lloyd, of a son.

BROCKWAY.—On October 7th, at Dorking, the wife of the Rev. T. F. M. Brockway, of a son (Edward Unwin).

### MARRIAGE.

PHILL—M'FARLANE.—At Shanghai, on October 12th, Arthur Davies Peill, M.B.C.M., to Alice Muriel, daughter of John M'Farlane, Esq., J.P., Glenbourne, Oswald Road, Edinburgh. (By cable.)

### DEATHS.

CULLEN.—On August 2nd, at Mangaia, Cook Islands, South Pacific, Thomas Mark, the beloved son of James and Mattie Cullen, aged four years and three months.

BROWN.—On September 19th, at Motito, British Bechwanaland, South Africa, William James, the beloved son of Rev. J. Tom Brown, of Kuruman, aged nine years and four months.

SEWELL.—On October 12th, at Parkstone, Dorset, Charlotte Hitchcock widow of the late Rev. James Sewell, formerly missionary at Bangalore, South India, aged eighty-two.

### ORDINATIONS AND DEDICATIONS.

A DEDICATION AND VALEDICTORY SERVICE was held in Trinity Congregational Church, Reading, on September 30th, in connection with the appointment of Miss ANNIE BUDD for service at Jammulamadugu, South India, and the return of Mrs. R. J. ASHTON to Kachwa, North India. The Rev. Ambrose Shepherd presided. The Rev. George Cousins, Acting Foreign Secretary of the Society, described Miss Budd's field of labour, the Rev. Forbes Jackson delivered the dedicatory address, and the Rev. Donald MacDonald offered the dedicatory prayer.

Mr. S. NICHOLSON, of Hackney College, appointed to Gooty, South India, was ordained at Laisterdyke Congregational Church, on October 6th. The Rev. M. Stanley, of Birkenhead, presided; the Rev. J. R. Bacon, of Gooty, described the field of labour; and the Rev. A. N. Johnson, M.A. (Home Secretary), representing the Directors, asked the usual questions. The charge was delivered by the Rev. Professor Bennett, M.A., of Hackney College; and the ordination prayer was offered by the pastor of the church, the Rev. M. P. Davies, B.A. The Rev. Thomas Rhondda Williams, of Bradford, also delivered an address.

An impressive service was held in Castle Gate Congregational Church, Nottingham, on October 7th, to mark the dedication of Miss ANNIE LOYD to missionary work at Calcutta. The Rev. J. A. Mitchell, B.A., principal of the Congregational College, presided over a large attendance, and also offered the dedication prayer. The Rev. E. A. Simms (Blooms-grove) read a portion of Scripture; the Rev. A. N. Johnson, M.A. (Home Secretary), spoke on behalf of the Society; Miss L. J. Robinson, of Calcutta, described the field of labour; and the Rev. R. Baldwin Bridgley (pastor of the church), delivered the charge.

The ordination of Mr. N. C. DANIELL, of Hackney College, appointed to Cuddapah, South India, took place at Coverdale Congregational Church, Commercial Road, London, on Thursday evening, October 7th. The pastor (the Rev. W. Daniel) presided. A portion of Scripture was read by the Rev. H. Davies, of Trinity Church, Poplar, and the Rev. J. R. Fisher offered the opening prayer. The Rev. W. W. Stephenson, of Gooty, South India, described Mr. Daniell's future sphere of labour; the Rev. George Cousins, Acting Foreign Secretary of the Society, asked the usual questions; the Rev. A. Rowland, B.A., LL.B., of Park Chapel, Crouch End, offered the ordination prayer; and the Rev. A. Cave, B.A., D.D., principal of Hackney College, delivered the charge to the new missionary. Many of the ministers of the district were present, and others sent letters expressing deep interest and good wishes.

## TO SUBSCRIBERS.

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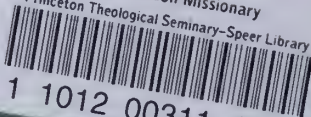
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